THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*The true basis of happiness and cheerfulness is love, hope, and patience.*"—SAMUEL SMILES.

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THE APOCRYPHA.

WHILE upholding the claims of the Church of Jesus Christ of Latter-day Saints with regard to modern revelation, the writer has invariably been confronted with a quotation from the Revelations of the Apostle John, which states that if any man add to or take away from "the words of the book of this prophecy, God shall take away his part out of the book of life." This has been considered sufficient to overthrow all the arguments put forth by the saints in favor of latter-day revelation, being even used by men who know better—who know that it is universally admitted that after John had written the book of Revelation he wrote the epistle that bears his name.

Great stress is laid by the unbelievers in modern revelation on verse 18 in the last chapter of Revelation, warning *men* against adding to the words of the prophecy of that book; while verse 19, which contains a warning against the taking away of any part of the same scriptures, is studiously avoided. The reason for this is obvious. Many, perhaps the majority, of those who do not believe in the revelations which the Lord has given in these latter-days, know full well that there are scriptures mentioned in the Bible which are not found in that book. It was the taking away of many plain and inspired writings that caused the people to become so divided in their opinions respecting the doctrines of Christ, and that has produced much of the strife and contention and ill-feeling that are in the world at the present time. The Prophet Nephi, six hundred years before the coming of Christ,

prophesied that many plain and precious parts would be taken away out of the book of the Lamb of God (the Bible), in consequence of which an exceeding great many would stumble and Satan would have power over them (I. Nephi 13).

Cobbett, in his "History of the Protestant Reformation," has unwittingly testified to the fulfillment of this prophecy. In the 18th paragraph of the first chapter of his book he says:

"After the death of Christ, there was a long space of time before the gospel was put into anything like its present shape. It was preached in several countries, and churches were established in those countries, long before the written gospel was known much of, or, at least, long before it was made use of as a guide to the Christian churches. At the end of about four hundred years the written gospels were laid before a council of the Catholic Church, of which the Pope was the head. But, there were several gospels besides those of Matthew, Mark, Luke, and John! Several other of the apostles, or early disciples, had written gospels. All these, long after the death of the authors, were, as I have just said, laid before a council of the Catholic Church; and that council determined which of the gospels were genuine and which not. It retained the four gospels of Matthew, Mark, Luke, and John; it determined that these four should be received and believed in, and that all the rest should be rejected."

It will be observed that the historian says that the books which the Catholic church discarded were written by apostles or early disciples of Christ. One would naturally think that the early apostles would be as good, even better, authorities on Christian doctrine as the men who composed the council that rejected their writings. But the point I wish to bring out is this: I have never heard the Protestant churches rail against the Catholic church for rejecting these scriptures. The reason they have not done so is, I suppose, because they are in almost the same position; for while the Roman Catholic church has rejected a number of apostolic writings, the Protestants have left the Apocrypha out of their Bibles. If the Latter-day Saints will be condemned for accepting revelations which the Lord has given in recent times, what will be the fate of those who have discarded revelations which He gave in former dispensations? By quoting the Apostle John against the Latter-day Saints, the opponents of "Mormonism" catch themselves in their own snares.

The following few historical facts concerning the Apocrypha may be helpful to some of the saints in their defense of the gospel as restored in these latter days. They are taken from two volumes on the Apocrypha, with an extensive introduction and copious notes, edited by Henry Wace, D.D.

The historical continuity supplied by the Apocrypha throws light on the interval between the time of the Prophet Malachi and the birth of Christ. The Council of Trent, in considering the question of the canon of Holy Scripture, put the Apocrypha (with the exception of the two books of Esdras and the Prayer of Manasses) on a par with the other books of the Bible. This decision, however, was so much at variance with learned opinion that the

framers of the Thirty-nine Articles of Religion of the Church of England, on the authority of M. Jerome, recommended the Apocrypha to be read for example of life and instruction in manners, but not as doctrine.

The canon of the Jews did not contain the books known to us as the Apocrypha. The latter were included in the Greek collection of sacred books while the Jews adhered to the Hebrew text of the Old Testament. Josephus, the Jewish historian, in his account of the return of the Jews from captivity takes his information, not from the canonical book of Ezra, but from the First Book of Esdras in the Apocrypha, relating the story, peculiar to that book, of the contest between the three young men who were members of King Darius' guard, giving also a letter bearing the name of Artaxerxes, found in the Apocryphal addition to the Book of Esther; and in his account of Judas Maccabeus he quotes the First Book of the Maccabees.

In the early translations of the Bible the Apocryphal books were mixed with the other books. In Luther's German Bible they are placed as an appendix at the end of the Old Testament, with the title "Apocrypha," meaning disputed books. A separation had previously been made in an edition of the Septuagint, or Greek Bible, published at Masburg in 1526. Some of the early Christian Fathers quoted from the Apocrypha as follows: The epistle of Clement refers to Judith as a pattern of female heroism; the epistle of Barnabas contains a saying of the son of Sirach; Clement's second epistle contains an extract from the Book of Tobit; the same is also quoted by Polycarp; reference is made by Irenaeus to Bel and the Dragon, and Tertullian ascribes the Book of Wisdom to Solomon.

At the Council of Carthage, Africa, A.D. 397, a list of canonical scriptures was drawn up, which included the Apocrypha. A similar list was afterwards drawn up by the Council of Trent. Augustine and Jerome differed concerning these books, the former being in favor of the Apocrypha, while the latter stood out for the Hebrew version only.

The Church of England differs somewhat in theory and practice. The sixth article of religion rules the Apocrypha out for doctrine, and the thirty-fifth article recommends the Book of Homilies, in which the Apocryphal books are quoted as scripture. Lessons were appointed to be read from the Apocrypha on the week days during two months of the year, but in 1867 the time was reduced to three weeks. The American church uses this book on two or three holy days in the course of the year.

Without the Apocrypha the history of the Jewish nation would be almost a blank for the four hundred years from the close of the Old Testament to the birth of our Savior. What training the nation had received in order to fit it for the reception of the further revelation which our Lord was to communicate, people have not cared to inquire. Yet the Apocrypha contains evidence that,

in the times of which it treats, the doctrine of a future life had taken hold of the people as it had not done before. It would not be possible to replace the two passages from the Book of Wisdom by two other Old Testament passages expressing belief in a future life with equal distinctness. The writers of the New Testament were familiar with the Apocrypha, as notice parallel phrases in both books, for example: Christian armor, Eph. 6, and Wisdom 5: 18-20; The potter, Rom. 9: 21, and Wisdom 15: 7. Our Lord's golden rule, "Whatsoever ye would, etc.," appears in the negative form in Tobit 4: 15.

The Latter-day Saints are in a position to state that the major portion of the Apocrypha is authentic, and contains much that is good and profitable. Concerning these disputed books the Lord gave the following revelation on the 9th day of March, 1833:

"Verily, thus saith the Lord unto you concerning the Apocrypha, there are many things contained therein that are true, and it is mostly translated correctly;

"There are many things contained therein that are not true, which are interpolations by the hands of men.

"Verily, I say unto you, that it is not needful that the Apocrypha should be translated.

"Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth.

"And whoso is enlightened by the Spirit, shall obtain benefit therefrom;

"And whoso receiveth not by the Spirit, cannot be benefited, therefore it is not needful that it should be translated. Amen."

GEORGE E. JONES.

MINUTES OF THE BIRMINGHAM CONFERENCE.

THREE of the most successful and enjoyable services ever held in the Birmingham conference, were conducted at Handsworth Assembly Rooms, Wretham Road, Handsworth, on Sunday last, the 30th ult. Both the morning and afternoon meetings were largely attended, and over four hundred persons were present at the evening session of the conference. It gave great satisfaction to the presiding authorities, and also to the speakers, to witness the interest which the people manifested in the services.

The first meeting commenced at 10:30 a.m. President Charles W. Penrose of the European Mission, President W. E. Corbridge and twenty-five traveling elders of the Birmingham conference, and Elder Ezra Hatch of the Bristol conference were in attendance. After the usual opening exercises the sacrament was administered. President Corbridge welcomed the assembly and spoke briefly upon the privileges and blessings which the saints enjoy by meeting together on such occasions. The statistical and labor report was read and accepted. The general and local authorities were presented and unanimously sustained.

President Penrose stated that President Corbridge had been

honorably released to return home. He had been faithful in his calling and had performed his duties in an able and thoroughly satisfactory manner. He will leave with the blessings and best wishes of all.

Elder Lorenzo H. Durrant was then sustained as president of the conference. Elder Le Roy Dixon, who has labored as clerk of the conference for the past nineteen months, was honorably released to return home October 10th, and Elder Henry C. James was sustained as clerk of the conference. Elders James Criddle and Donald A. S. Priestley were also honorably released to return home September 12th.

President Durrant expressed his willingness to do his duty in the work of the Lord in whatever calling or position he was called to fill. Spoke briefly upon the blessings to be derived from living the gospel of Jesus Christ. Exhorted all to keep the covenants they have made.

President Penrose occupied the remainder of the time discoursing in a very impressive manner on Church organization. He explained the necessity of presenting the authorities and reports for our acceptance, explaining that all must be done by common consent. The voice of God should be the voice of the people. There is organization in all things, both in heaven and on earth. In heaven there are three, the Father, Son and Holy Ghost. In Christ's Church on earth three Presiding High Priests compose the First Presidency and preside over the Church. In case this quorum were dissolved, upon the Twelve Apostles would devolve the responsibility of carrying on the work. Then come the Seventies, the First Council or quorum of them, with the Seven Presidents, would take charge. Thus the Church is so organized that it cannot be crushed, and will abide perpetually. There will always be a head. He told of the departure from the Church established by Christ and of its restoration in this the dispensation of the fullness of times. Living oracles of God have been raised up and have power to officiate in the ordinances of the gospel. He exhorted all to put forth every effort to spread the gospel and to live their religion at home as well as in public, to be loving and kind, to bear with each other and bring up their children in the fear and admonition of the Lord.

The afternoon service convened at 2:30. The first speaker was Elder Donald A. S. Priestley, who spoke for a short time on the necessity of all coming to a unity of the faith. Showed that belief alone is not sufficient. We must couple works with our faith. He expressed his joy and satisfaction in having labored in the Birmingham conference, and exhorted all to live the gospel, that they may receive the reward in store for the faithful.

Elder Arthur L. Howard spoke briefly upon the dual mission of Jesus Christ. He not only broke the bands of death, but gave us laws and ordinances for our salvation and exaltation. God has

again restored the gospel and commissioned men to officiate in its holy ordinances.

Elder James Criddle explained the necessity of being prayerful and of walking in the straight and narrow way. We are living in the greatest of all times, the dispensation of the fullness of times, when the gospel has again been restored for our guidance in life. He left his testimony and blessing with the people, and exhorted all to be diligent in the work of the Lord.

President Penrose explained at some length the reason why people of this and other countries have a desire to emigrate to Utah. They are not influenced or persuaded by the elders of the Church, but rather encouraged to stay and build up the Church in this land. Some have a desire to go for temporal benefits, but true Latter-day Saints who go, go because the Spirit of God comes upon them and they feel just as the Prophet Isaiah, also Micah predicted hundreds of years ago. They there have the privilege, if worthy, of going into the house of the Lord and performing holy ordinances for both the living and the dead. He quoted from Malachi and other prophets, proving that the gospel is for the dead as well as the living, and showing the justice of God to all mankind. It is a marvelous work and a wonder, it is going to overcome evil, and Satan will be bound and the Lord will come to reign over all the earth.

At the evening service Elder Le Roy Dixon spoke briefly upon the mission of Jesus Christ, and the necessity of complying with the laws and ordinances of His gospel. President Corbridge then addressed the assembly on the restoration of the gospel. God is unchangeable, He is the same yesterday, to-day and forever. In ancient times He had prophets who delivered His word unto the people, and to-day He still works in the same way. He has living oracles to whom He reveals His mind and will for the guidance of His children. The Church has been set up, never to be thrown down, and it will continue to grow and flourish. If we live up to the gospel as it has been revealed in these last days to the Prophet Joseph Smith, we will receive the great reward. He bore a strong testimony to the truthfulness of the gospel, and the divinity of the mission of the Prophet Joseph Smith, and exhorted all to be faithful to their covenants and to hold fast to the iron rod.

Elder Donald Priestley rendered in a pleasing manner the solo, "Face to Face."

President Penrose delivered an eloquent discourse on "How to obtain an exaltation in the kingdom of God." He read the second and third verses of the third chapter of the first epistle of John, and explained the necessity of having this hope and purification that we might be like the Lord and see Him face to face. "Blessed are the pure in heart, for they shall see God." He showed the inconsistency of the common belief in regard to the Godhead, and put forth an abundance of scriptural proof to show that we truly

are the offspring of God, and that we existed with Him before we entered into mortality. Showed that it is as reasonable to believe we lived before as that we continue to live after the separation of the body and spirit. Christ died for all men that they might be raised again and be judged according to their works. Those who do His will and keep His commandments will be permitted to dwell with Him and see Him face to face. Explained very clearly the difference between salvation and exaltation. Christ is the way, the truth, and the life; we must follow Him and keep His commandments. He spoke on the first principles of the gospel, showing that by obedience to them we have entered upon the right road to exaltation and must go on and continue unto the end, to obtain salvation. If we believe in Jesus Christ really and truly we will obey His sayings and by enduring to the end we will be saved, come forth in the first resurrection and be exalted in the kingdom of God. He left his blessings with the congregation and asked all to be zealous and courageous in that which they know to be true.

On Saturday, the 29th ult., President Penrose met with the elders in priesthood meeting. Reports were given by elders from different branches. All are in a favorable condition and prospects for the future are very encouraging. President Penrose gave much timely and valuable instruction pertaining to our duties and answered many important questions to the satisfaction of all present. In behalf of the elders of the conference he presented President Corbridge with a beautiful gold chain and pendant, suitably engraved, which President Corbridge accepted with thanks and gratitude.

LE ROY DIXON, Clerk of Conference.

THE DEAR HOME LAND.

Life changes all our thoughts of heaven:
  At first we think of streets of gold,
Of walls as white as snow wind-driven,
  Of lofty arches grandly cold.
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.

But in the afterward of years
  It is a more familiar place:
A Home unhurt by sighs and tears,
  Where waiteth many a well-known face,
Where little children play and sing
And maidens and thd old men bring
Their tributes to the gracious King.

With passing months it comes more near.
  It grows more real day by day;
Not strange or cold, but very near,
  The glad home land not far away.
So we will wait with patient grace
Till in that blessed gathering place
We meet our friends and see His face.

SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 3, 1908.

FOR A CLERGYMAN'S COMPREHENSION.

THE publication in the *Liverpool Post and Mercury* of the letter from D. H. C. Bartlett, Vicar of St. Nathaniel's Church, and the suppression, with the exception of a paragraph of the reply to it by the editor of the MILLENNIAL STAR, whom he personally assailed, appear to have encouraged the Vicar to renew his efforts to misrepresent the "Mormons" in the columns of his Parish Magazine. In its issue for September, 1908, Mr. Bartlett refers to a statement in the *Post and Mercury* that every one of his assertions had been thoroughly refuted in a pamphlet published from this office, and he goes on to say:

"The pamphlet referred to is no doubt that entitled A Spirited Controversy, which has lately been issued from the Mormons' headquarters, and which simply contains in pamphlet form that series of abusive articles against myself which have appeared in the MILLENNIAL STAR, and does not contain a single article of mine or any of my replies to Mr. Penrose. How any pamphlet can have the audacity to walk abroad and call itself 'A Spirited Controversy' when it devotes the whole of its fifty wearisome pages to numerous articles all on the one side, and is *afraid to contain a single article on the other side*, passes my comprehension."

I notice in the gentleman's effusions in his Parish Magazine and particularly in his pamphlet published *before* the "Spirited Controversy," that there are a great many things which seem to "pass his comprehension." Indeed, everything he has written on his side of the controversy goes to show that his comprehension is exceedingly limited. He does not appear to comprehend the simplest principles of logic or the force of a direct refutation. That, perhaps, like the case of the blind horse, may be considered not his fault but his misfortune. However, there is one thing which seems to indicate that he is possessed of more than ordinary comprehension, and that is how a pamphlet can "walk abroad," with or without "audacity," and call *itself* anything under the sun. But now as to his complaint that the pamphlet is "afraid to contain a single article" on the other side, and does "not contain a single article" of his. This is one more evidence of the lack of candor and of common fairness exhibited in all the attacks made by Mr. Bartlett upon the Latter-day Saints and upon this writer.

On the first page of the pamphlet called "A Spirited Controversy," that casuist has seen the following:

"Mr. Bartlett having published in pamphlet form some of his articles in the Parish Magazine without the replies to his effusions, but with personal aspersions of the writer, this brochure contains only the published replies to Mr. Bartlett. But they present sufficient literal quotations from the Vicar's attacks to furnish the reader with a clear understanding of their purport and style."

Not only had Mr. Bartlett refrained from publishing any of the replies to his attacks in his Parish Magazine, but everybody who has seen the pamphlet which he caused to be circulated extensively, knows that *he* did not insert a single article "on the other side," and yet he has the temerity to berate the writer of the pamphlet published in rejoinder for doing the same thing he had previously done himself, and which gave occasion for the course taken as to the pamphlet in reply. But more than that; Mr. Bartlett not only omitted to publish a single article which refuted his pretended facts and alleged arguments, but he exhorted his readers and hearers to refuse to listen to the "Mormon" Elders and to "burn their tracts."

This exhibition of ministerial equity, justice and courage in argument must strike honorable people with wonder if not with admiration. Was Mr. Bartlett afraid to let his pamphlet contain a single article on the other side, and so not only carefully excluded all but tried to prevent the public from reading them? What ground has he, under these circumstances, on which to base his complaint? Is he not in the position explained by the Apostle Paul: "Therefore thou art inexcusable O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same thing. (Rom. 2: 1.) And let it be distinctly understood, he did it first, and thus furnished the reason for following his example.

Mr. Bartlett approves of the treatment accorded to this writer's reply to the Vicar's attack in the *Post and Mercury*. Only a paragraph from the letter appeared in that paper and this was not the portion of it which refuted Mr. Bartlett's accusations, and he says:

"Those of us who are accustomed to peruse Mr. Penrose's letters can well understand why the editor of the *Daily Post* could not print the whole."

Just so. Those letters were too pointed and direct to suit Mr. Bartlett's taste and purpose. That is why he would not publish them, and the bias of the *Mercury* is so evidently on the side of the Vicar, that the editor did not desire to insert a reply which would have injured the gentleman's feelings. Those who are interested in the controversy, however, may judge of the matter for themselves by reading the letter which was excluded from the *Mercury*, but which appeared in the MILLENIAL STAR of August 27th. Mr. Bartlett speaks of the replies to his misrepresentations of "Mormonism" as a "series of abusive articles." They are now before the public in pamphlet form and speak for themselves. If

anything they contain can be justly called "abuse" of Mr. Bartlett the writer will very cheerfully apologize and make amends.

But let us refer to some of Mr. Bartlett's choice and cultured epithets to which those articles referred to were published in reply. These are taken from his very elegant and pious effusion in the November number of his Parish Magazine. Speaking of the parents of the Prophet Joseph Smith, whom Mr. Bartlett never knew, he said: "ignorant, superstitious and intemperate couple"; "his father sold blessings, his mother was a fortune teller." He speaks of the Prophet in this way: "This dreamer and mound-digger"; "pliant tool"; "the illiterate Smith"; "the greatest sensual impostor the world has ever seen"; "an untaught and untrained son of superstitious parents"; "a dreamer of dreams and teller of ghost stories"; "pretended discoverer of a new Bible"; "cashier of a fraudulent bank"; "coiner of an immoral law"; "worker of licentious practices"; "the coward"; "the victim of his own sins," etc. Of the "Mormons" and their beliefs he used these words: "Yankee fairy tales"; "despicable set of thieves and liars"; "arrogance and defiance of all law and order"; "fugitives from justice"; "awful blasphemy," etc., etc. Do not these (all false by the by) make up a model of chaste, choice and charitable language for the pulpit and the press? Let them be contrasted with the manner of the replies to the reverend Vicar's expletives, and then let the reader decide where the "abuse" comes in. One more remark of this refined, gracious and sweet-tongued representative of modern Christian manners and character, and we will refrain from paying further attention to the small caterer to the appetite of a prurient public. He asks:

"If polygamy be a thing of the past, now prohibited by their Church, why do they teach it to-day to youths and girls both by their literature and their visiting elders?"

The only fitting reply to this which may come within Mr. Bartlett's sphere of "comprehension" is "because they don't." The plural marriage which was once taught and in a limited degree practised in their Church is not now taught either "in their literature" or by "the elders." Perhaps Mr. Bartlett can get this within the little limit of his comprehension if he will read what the Bible has to say about the lives of Abraham, Jacob, Moses, Gideon, David, Josiah and other "holy men of God who spake as they were moved upon by the Holy Ghost," and are called by such names as "The father of the faithful," "the friend of God," "the pure in heart," "the man after God's own heart," etc., and of whom Christ said they would "sit down in the kingdom of God," and yet to-day the marriage system which they practised is not permitted nor considered suitable for the times. But the literature that exhibits them in the light of persons with whom God talked and who were at least quite as close to Him as are persons of Mr. Bartlett's stamp, is considered so suitable for distribution through-

out the world that millions of copies of it are published and placed in the hands of "youths and girls" to study and ponder over, and sent abroad even to the heathen. He will perhaps say that these were things of the past. Just so, that's what we say, and he cannot produce a single instance of our elders teaching that this order of marriage is to be entered into to-day.

We repeat it is forbidden both by the Church and by the State; it is not any law of Congress which governs in this matter now, for Utah is a State in the Union, and the laws of Congress in relation to that matter have no application in any State. The penalties against it are in the statutes of the State, passed by its own Legislature composed of a majority of "Mormons." The prohibition of the Church, published and confirmed by the Church in October 1890, is as well known to informed persons as is the law of the State. If Mr. Bartlett asks, why do you not destroy the literature written many years ago in explanation and defense of plural marriage, we will ask him why those portions of the Bible that refer to it and teach it are not eliminated and destroyed. If this does not appear logical to his small "comprehension" we cannot help it and can only be sorry for him.

As to the character of the Latter-day Saints and particularly of the elders, we refer him to the eulogies of travelers, statesmen, commissions of inquiry, bishops of his own church who have dwelt among the "Mormons," writers for the press and others who speak from actual knowledge and acquaintance, and who commend them for their lives of sobriety, honesty, morality, unity, brotherly love and true Christian conduct. Their evidence will count perhaps for nothing in his mind, but there will come a time, which we will meet with gladness, when the acts of the "Mormons" will be open before all and can be compared with those of the class to which Mr. Bartlett belongs, and we will then be able to decide which have the better claim to the virtues that constitute true Godliness and which will be taken into account when all men are judged out of the things written in the books according to their works.

If a community or individuals are to be judged by the aspersions of their enemies and by the opinions of the high and mighty of their times, where will Christ, His Apostles, the early Christians and all the holy prophets since the world began, appear before the eternal throne? But, thank God, these will not be the test. Truth will prevail, justice will have its own, and when the division is made forshadowed by the Savior, and they that have been reviled and persecuted and maligned for His sake enter into the kingdom prepared for them from the foundation of the world, and enjoy the glories of the New Jerusalem, the saying of the angel to John (Rev. 22: 15) will be fulfilled, and we commend it to the "comprehension" of the Vicar of St. Nathaniel's, that among those who are "without" the heavenly city, will be "whosoever loveth and maketh a lie."

C. W. P.

PROTESTS AGAINST FALSE REPORTS.

We have received the following communication from Mr. Edward Tripp, a merchant tailor, of 17 Amwell Street, Rosebery Avenue, E.C.:

"To the Editor of the Millennial Star.

"Sir,—I am surprised to find by a perusal of the current number of the Star that a provincial newspaper of the reputation and standing of the *Liverpool Post and Mercury* has allowed itself to be led into an attack upon the 'Mormon' people by the narrow-minded bigotry of a clergyman who would, had he lived in the days of the Inquisition, have probably desired that everybody should be placed upon the rack who dared to hold different religious views to his own. I am glad to say the London newspapers have long since got past attacking the 'Mormon' people. There are now sufficient people in London who, like myself, have visited Utah and know the truth about the 'Mormon' principles and teaching to give the lie to the libellous nonsense which appears to be served up by the Rev. Bartlett and the *Liverpool Post* for local consumption. The only thing I have seen published in London attacking the 'Mormons' for a long time past is a book written by Miss Winifred Graham, in which the writer showed deplorable ignorance of the whole subject, and stated she had written the book to warn the women of England against the snares of 'Mormonism,' for which warning she charged six shillings per copy. Even at this price I believe the venture has proved a financial failure. I wrote a strong criticism of the book, but met the same fate as yourself from the newspaper which was advertising it; they did not insert it. I would strongly advise the Reverend Bartlett to be careful not to sink too much money in the 'twopence halfpenny' pamphlet, in case he may have underestimated the intelligence of the people of Liverpool. If he sincerely believes the 'Mormons' are a menace and a danger to the people of this country, let him open up a subscription list among his congregation that they may send him to Utah to investigate the matter for himself. If he is an honest man he will devote the rest of his life, when he returns, to endeavoring to catch the lies he has perhaps unwittingly circulated. I am not a 'Mormon,' I am a member of the Church of England, and am deeply sorry our church has so many bigoted clergymen who will tolerate no other sect but their own. Classical and theological knowledge is all very well, but these men need to travel more, and their intellects and opinions would not become so cramped. I am well known in London. I was born here. I have been many years a Borough Alderman and a Justice of the Peace, and I hold no brief for the 'Mormons.' They have, however, held their meetings every Sunday in our Town Hall for over ten years without the slightest

protest by any member, although we have had, during that period, at least a dozen ministers of various denominations on the Town Council. I have on several occasions asked gentlemen of the Bartlett type to meet me on a public platform and debate the 'Mormon' question as far as they know it and as far as I know it, but if they have accepted the challenge they have always failed to keep the appointment. Nothing would give me greater pleasure than to meet Mr. Bartlett and enlighten him upon a question he evidently knows so little about. My knowledge of the 'Mormon' people extends over eighteen years. I have talked with Presidents Woodruff and Smith, Messrs. Francis M. Lyman, George Q. Cannon, Brigham Young, Jr., Heber J. Grant, and a host of others. I have stayed with the people in their homes in Utah, and visited their Sunday Schools, and have trusted them with a good deal of my money at various times, and I can honestly say I would far sooner trust a 'Mormon' elder than many Church of England clergymen I know, who cast their eyes up and raise their hands in horror when 'Mormonism' is alluded to. I am sorry, Mr. Editor, to take up so much of your valuable space, and to have to write so strongly. I feel, however, that it is about time that in this country of religious freedom, these unchristianlike attacks upon the 'Mormons' or any other religious denomination should be put down with a firm hand.

"I remain, yours faithfully,
EDWARD H. TRIPP."

The *Bradford Daily Argus* of August 29th, 1908, says:

"Some time ago we published a cabled message from America with reference to the deportation of a number of girls, two of them from England, who were stated to have been lured to Utah by 'Mormon' missionaries. We have to-day received a letter from Mr. J. A. Rockwood, 31 Stanmore Place, Lidget Green, Bradford, in which he says:

"The White Star Steamship Company was reported to be the carriers of these 'poor duped girls,' so I took the trouble to find out from the very head, if there was anything in the 'lurid tale,' and found that it was another of those canards made without a shred of truth in it, and started on foot by some scandal-monger, bent on spreading prejudice concerning the 'Mormon' missionary work. It has found way into several respectable newspapers, but with the spirit of fair play, they are now publishing the facts in the case, and giving even the 'Mormons' a just hearing. Facts are what have weight among people who are not blighted by religious bigotry and intolerance. For the consideration of such, I give the following figures and statements which can be verified by applying to the office of the White Star Line. On August 15th the s.s. *Republic* booked through the Latter-day Saints office at Liverpool

one hundred and six passengers, not all 'Mormons.' Twenty-three of them were children under twelve years of age with their parents, there were thirty-seven grown males, and the remaining forty-six included married women with their husbands, or who were going out to join their husbands who had preceded them, and five young women from England who were not married but were going with their parents' consent to join relatives and friends. I am in a position to know that the 'Mormon' elders are emphatically instructed that they must not give promises of good homes or any inducements of that kind to converts, or try in any way to coerce them to go to Utah. In a recent issue of the Latter-day Saint MILLENNIAL STAR, the President of the European mission made this very emphatic statement, 'that if he should hear of any elder making any arrangement or agreement with girls in this country while on their mission, looking to future engagement or marital relations, he is at once released from his mission to return to his home, and that not in honor.' So much for the infamous slander and falsehood that 'Mormon' elders are engaged in a 'wife-hunting crusade.' It is very strange that we so often hear that from the far-off shores of America there are to be deportations of 'Mormon' converts, but never hear of any returning to England because of such deportation. It is absolutely false."

"To the Editor of the *Bradford Daily Telegraph*:

"Sir,—In the issue of your valuable paper of August 25th appears an article under the caption, 'Mormons and English girls.' In justice to the 'Mormon' cause and people who have accepted that faith in this vicinity I wish to emphatically deny the unsubstantiated assertion that 'fifty-four' girls have been ordered deported by the U.S. Government officials, who were being brought to America by 'Mormon' missionaries. I am in a position to know, and do firmly aver that no such company has recently left the English shores as a result of missionaries converting them to their faith. The 'Mormons' are not engaged in such business. They are preaching the message of a restored gospel, and encourage their members to stay in this land and assist them in their work by building up a congregation and living down in their daily lives the evil reports that have been circulated about their doctrines. It is such bits of fiction that find way into print occasionally, that keep up the unfounded prejudice against the 'Mormon' people and causes them so much opposition and even persecution. It is time that facts, not mere assertions without foundation, should be given when speaking about the 'Mormons' and their missionary efforts, for there are no more sincere, conscientious, self-sacrificing people under the name of Christianity to-day. I could give the names of several respectable non-'Mormon' Bradfordians who have visited Salt Lake and returned, who pay a glowing tribute to the

Christian life and example of this people. They do not work in secret places, but court the most thorough investigation, and ask only for fair play. 'Truth, thou art a jewel!' Let us have it at any cost.—Yours, etc.,

J. A. Lockwood."

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Grimsby conference have been changed to 23 Caroline Place, Charles Street, Hull.

Baptisms.—A baptismal service was held at Nottingham on Saturday last, when four members were initiated into the Church of Christ. President J. B. Merrill officiated.

A very impressive baptismal service was held in Burnley Public Baths (Liverpool conference), August 30th last. About ninety saints and friends were present. Short addresses were delivered by President E. A. Crockett and Elder L. Garrick. Nine persons were baptized. The elders officiating were: C. E. Summerhays, C. T. Lesueur, and W. A. Jones. Three of the converts are members of Burnley branch, two of Nelson branch and four of Blackburn branch.

Another member was added to the Irish conference by baptism, on August 29th, at Ballenphellic, Cork. The ordinance was performed by Elder George H. Le Cheminant in the river Owenboy.

Another baptismal service was held in Ipswich (Norwich conference), September 1st, 1908, when one menber was added to the Church of Christ. Elder L. Vern Toolson officiated in the ordinance.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXIX.—Resurrection.

Text: We believe * * * That the earth will be renewed and receive its paradisiacal glory.—Articles of Faith, 10.

I. What is resurrection?

1. The actual reunion of departed spirits and their bodies (John 11:25; Book of Mormon, II. Nephi 9:4, 12, 13; Alma 11:43-45; Doc. and Cov. 88:28).
2. The transition from mortality to immortality predicted for certain ones who will be in the flesh at the time of the resurrection, and who are to be spared the sleep of the grave, though they are to undergo the change known as death (Doc. and Cov. 63:50-52; 101:30, 31; compare I. Cor. 15:51-53; Book of Mormon, III. Nephi 28:8).

II. Our knowledge of the resurrection rests wholly on revelation.

1. Therefore pagan people have no conception of a literal resurrection.

2. Facts of science fail to afford any analogy to a literal resurrection from the dead.

III. The resurrection of Jesus Christ.

1. He was the first to rise from the dead to a state of immortality (I. Cor. 15: 20, 23; Acts 26: 23; Col. 1: 8; Rev. 1: 5; Book of Mormon, Alma 40: 2.)

2. His resurrection attested (Matt. 28: 6, 9, 16; Mark 16: 14; Luke 24: 13-31, 34; John 20: 14-17, 19, 26; 21: 1-4; Romans 14: 9; I. Cor. 15: 5-8; Rev. 1: 18; Book of Mormon, III. Nephi 11; Doc. and Cov. 18: 11-12).

3. His resurrection foretold. (a) Prior to "the meridian of time" (Job. 19: 25, 26; Isaiah 26: 19; Hosea 13: 14; Pearl of Great Price, Moses 7: 56, 57; Book of Mormon, Helaman 14: 15-17; III. Nephi 6: 20). (b) By Himself while in the flesh (7ohn 11: 25; Matt. 12: 40; 16: 21; 17: 23; 20: 19; compare John 3: 14, 15; Matt. 22: 31, 32; Luke 14: 14; John 5: 21, 24, 25; 11: 23-25.)

III. Christ the author of resurrection from the dead.

Many of the references already cited apply here. See the following: Book of Mormon, II. Nephi 2: 8, 9; 9: 22; Mosiah 13; 35; 15: 20; Helaman 14: 15-17; Doc. and Cov. 88: 14-17.)

IV. Christ's resurrection is evidence of man's eventual resurrection (I. Cor. 15: 12-23; I. Thess. 4: 14-18).

General reference: The Articles of Faith, Lecture XXI, pp. 391-403.

BIRTH.

CANNON.—At Rotterdam, Holland, on the 31st ult., Sister Cannon, wife of President Sylvester Q. Cannon of the Netherlands-Belgium mission, presented her husband with a fine baby boy. Mother and babe are doing well.

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